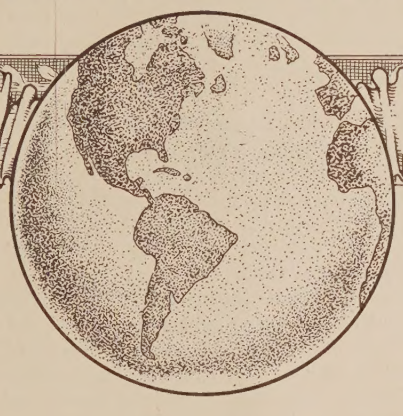
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



March 25, 1922

Reliance

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen glorified.

Not from my torch the gleam,
But from the stars above;
Not from my heart life's crystal stream,
But from the depths of Love.

Henry van Dyke.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

We have largely subdued the material world to our uses, but men are trained and selected, influenced and controlled, employed and dismissed, put in prison and in Congress, by methods that survived from the pre-scientific era. (*J. Mc Keen Cattell, president of the Psychological Corporation.*)

υ λ

Egypt was a kingdom, ruled by Menes, her conqueror, somewhere about 6,000 or 7,000 years ago. To-day she is again a kingdom, ruled by Fuad, one of her own children, with the monarchy based on the will of the people. . . . In the formal declaration made by Great Britain to Egypt the first statement is: "The British protectorate over Egypt is terminated and Egypt is declared to be an independent sovereign state." . . . It is highly satisfactory to find that the getting together of the heads of Lloyd George, Allenby, Curzon and Sarvat had let to this remarkable relinquishment of British control in Egypt. (*Boston Herald.*)

υ λ

No little discouragement for thinking men and women attaches to the fact that in this twentieth century "the shadow has thus been turned back on the dial" of the Baptist Church, over the question of the second coming of Christ, and of the Disciples Church, over the question of the form of baptism—both being questions which have nothing to do with the sincerity and loyalty of Christian discipleship, or of Christian honesty in the interpretation of God's Word; and neither of which in the remotest manner has anything whatever to do with the saving of men's souls and the redeeming of mankind. (*Herald of Gospel Liberty.*)

υ λ

A victory by the slender margin of one vote can not be considered decisive. Even though the House of Representatives in Kentucky has rejected a bill to prohibit the teaching of the theory of evolution it is quite possible that this result may be reversed by a slight change in the membership of the Legislature. If the Darwinists wish to clinch the matter, they should bodily demand a state-wide referendum, even though they know that the silver tongue of William Jennings Bryan will be wagged against them. Once begun, the practise of balloting for knowledge will grow extensively. People will want to know about those canals in Mars, and about the composition of the moon, and what happens to the sun when it drops behind the hills. The ballot box will become the ouija board of all creation, and the professors can put on overalls and hoe corn. (*Boston Globe.*)

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The Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The hollow head echoes discord more oft than harmony.

* *

When a man is in hard luck let no "brother" hasten his fall.

* *

The best argument in the world can never impersonate the sermon.

* *

Think not to escape bad company by going into solitude, for you will be there.

* *

There are many who fail because they try to carry a cow before they can lift a calf.

* *

Sending Bibles to the heathen is good, providing you have not overlooked the needy next door.

* *

The whole world has been known to come into a small room where there was an open and receptive mind.

* *

Let us stop shirking. Believe what you believe with all your heart and then live in accordance therewith.

* *

Shadows are not always bad; within their cover many of the best things in life are grown, which would die in eternal sunshine.

* *

More Reaction

Those who know the pride with which members of the Disciples Church have held their freedom from "man-made" creeds may well be surprised at the recent action of the Board of Managers of their foreign missions. Stripped of ecclesiastical camouflage and theological verbiage, it means that hereafter no missionary will be allowed to teach non-Christians the meaning of Christianity who does not first satisfy the ultra-Orthodox of his own Orthodoxy, and this, too, in what has been one of the freest of the Evangelical Churches.

A Near Triumph of Ignorance

The Kentucky legislature by a majority of two has defeated a bill to prohibit the teaching of evolution in the schools and colleges of the Blue Grass State. This means that almost a majority was willing to condemn the children of the state to grow up a century behind the times, and as handicapped as the poor white mountaineers should they attempt to live among intelligent people. This near triumph of ignorance and bigotry is cordially commended to the attention of those lazy liberals who feel our task is so nearly completed that they do not have to work at it.

Poetic Justice

Last year an anonymous donor offered to give a million and a half to the foreign mission funds of the Northern Baptist Convention, if they would agree that no one should be sent to the foreign mission field or kept there who did not subscribe to the ancient dogmas of endless punishment, the vicarious blood atonement of Christ, and a belief in his immediate second coming. After an acrimonious debate the offer was accepted, though many of the liberals accused the conservatives of selling their birthright of freedom for a mess of pottage. How cheaply they sold themselves is revealed by the recent confession that it was not money but Mexican oil stocks that they received, and that these have not only greatly depreciated but are actually liable to be assessed. Strange to say, nobody seems to sympathize.

* *

HE THAT HATH EYES, LET HIM SEE

SOME, at least, of those who have studied mass psychology, maintain that the eye is a better and more certain avenue of reaching the human mind than the ear ever can be. The field of visual education, while enlarging its scope, is assuming more definite purpose and proportion. But the pulpit and the platform, the song and the sermon, even in the centers of the largest average attendance, must necessarily make their appeal to the ear, unless the characters yield to the call of the sensational, when there is a question whether the real message reaches the mind at all.

The printed page, however, classifies within the field of visual education. Cold type, whose pedigree may be found in the family of hieroglyphics, is the original, modern method of presenting and preserving the best productions of the human mind in prose, poetry and music. Perhaps many of us who recognize the moving picture as a magnetic influence in visual

education, have never thought that the denominational paper belongs in that same field. It may not be so powerfully attractive, or so gaudily advertised; its action may not be so rapid, or its emotional appeal so intensively gripping; but it has a regular release date, and it presents many features of varying number of reels—also a news section, an educational department, a little comedy (at least now and then) and some advertising of other printed-page releases of previous, present, or future dates.

It is a serial production and, while the continuity must be arranged at our central studio, the scenarios (here combined) are written by the best men and women of our Church, who live in all parts of the world and feel the pulse of human life under all the varying conditions of spiritual atmosphere. Therefore it presents scenes that have been "shot" on land and sea, at mountain top and canyon depth, in crowded street and the quiet of the home, of temple and of play-house, of palace grand and of humble cottage hearth, and all in both the foreign and domestic clime, marking the triumphs of peace as succeeding the clash and conflict of every kind of war.

Its stars are few in the sense of outstanding rank, abnormal salaries, or popular names; but, in another sense, registering all-round team work, its several pages are the labor of an all-star company, whose lives are clean, whose task involves sacrifice, and whose single purpose is human service. This visual education comes to your door both promptly and regularly, by government permission and distribution, and invites your eye even when weariness of body or the inclemency of the weather may emphasize the distance and exertion of any out-door expedition. Its price has not increased even to the extent of war tax, and on the annual contract of a subscription is comparatively negligible, while the sections which you most enjoy may be enjoyed again and again in the current week and then preserved for future reference or passed along to enhance the pleasure of a friend.

One frequently hears some man or woman voice enthusiastic praise of some picture portrayed upon the silver screen. Readers of the denominational paper should emulate their example and thus expand its field of influence. And if, by chance, your own annual contract for fifty-two consecutive releases expires about this time, see our local representative at once, or send your check direct to the producers' office.

* *

THE REAL FUNDAMENTALS

THE air is full of talk about "the fundamentals;" many religious papers spill over with discussions on "the fundamentals;" some publishers are subsidized by wealthy laymen to send broadcast "The Fundamentals," a series of paper bound books; and "the fundamentalists" are loud, even vociferous, in their preachings and propaganda. There is grave danger that for some persons the very word fundamental will become another "Blessed Mesopotamia," and that for others it will lose caste altogether and no longer be recognized as worthy of mention in decent intellectual society.

Now in one respect "the fundamentalists" are in grave error, and in another respect much in the right. They are certainly in grave error as to what constitutes the fundamentals of the Christian religion. They hold that these are four in number. The first is the absolutely infallible and inerrant inspiration of the whole Bible, in all its thoughts and words, in respect to every matter on which it gives teaching, whether history or scientific matters, morals or religion. The second is the deity of Jesus Christ, who is the very God incarnate, the creator become creature while remaining creator, the God become man while still remaining God. The third is "the blood atonement," the sacrifice of Christ to remove the wrath of God by taking upon himself all the penalty that every sin and all sins of all human beings entail, and thus to secure their release from sin and its punishment. The fourth is the immediate coming of Christ to destroy the present world-order and all sinners, and to usher in his reign and make glorious the condition and status of his saints.

Now from our point of view, with our religious experience, modern culture and philosophical temper, we can not but regard this interpretation of the fundamentals of the Christian religion as wide of the mark and as confusing antiquated theological notions with the eternal truths of our religion. Whatever the fundamentals are, they certainly are more profound and significant, more ethical and spiritual, more central and basic, than these notions. The real fundamentals are the divine purpose and moral character of God, His perpetual revelation of Himself to all souls, whom He never ceases to inspire, and His immanent working in all things, in all souls, and in all great movements; the soul of Christ as kin with ours as well as with God, his sacrifice as the law of life for all men and for God, too; the coming of Christ as his perpetual presence with and in the lives of men, in their high endeavors and the great causes of history.

These fundamentalists, however, are right in their desire and effort to indoctrinate their people with what they themselves regard as the fundamentals. They do teach their people in matters of faith as they interpret faith.

Now it is very important that we recognize these facts. We, too, must see the urgent need of teaching our people in the real fundamentals. There is too much religious ignorance and amazing illiteracy, and there are too many half informed, and wholly misinformed, people in the community. They have not been instructed. Many ministers have not done their full duty; they have not preached as much and as often upon the great and real fundamentals; they have no definite line of thought for their pulpit work; their sermons are too occasional, not deliberately chosen, more popular than educational.

There is a real demand by thoughtful people for an educational ministry for themselves and their children, whom they want to have rightly trained. This demand imposes the duty upon the minister to be a helpful teacher. He must not only know what the true fundamentals are, but he must teach them. Some of our ministers have done this work, and this explains their own mental and religious development and wealth of thought, the profound influence they have and the permanent character of their work. Their example should encourage others. Brethren, get back to the real fundamentals.

Nie Wieder Krieg!

Earle Edward Eubank

NIE Wieder Krieg! Never again War!

In black letters nearly a foot high, on a bright yellow background, this poster thrust itself conspicuously to the front in a conference room of an upper floor in one of the buildings of the University of Dresden.

It was identical with thousands that had been placarded over Germany during the summer; but on this August day, 1921, it had a peculiar significance in this place. The walls of the corridor below were covered with hundreds of photographs, banked high with floral offerings, wreaths and memorials kept perpetually before them, of the honored sons of this great institution who had given their lives in the World War. In the conference room were gathered a group of their surviving comrades beneath that inscription; and their guests for the day were some twenty of us American college men, a number of whom, only a few months before, had been in uniform in opposing trenches.

Our German hosts did not constitute a body of characteristic underclassmen so familiar to colleges the world over. Light-hearted undergrads they might have been when they left campus and classroom five, six, as much as seven years before, to go to war. But they returned as we saw them, mature men, aged by a seeming eternity of combat, to complete their interrupted education.

The obstacles to doing so might dishearten the most courageous. Individual or family savings, had anything been left when peace came, could offer no solution when currency had fallen to a twentieth or a fiftieth of its original value. And "earning one's way"—that familiar resource of the American college man—has a different aspect when the customary wage for a full day's work will barely cover the price of four loaves of white bread. Little hope of dropping out of school and going to work to save enough to pay for an education, when ten days' wages, at the rates paid for ordinary labor, would be required to purchase a pair of shoes, and more than a month of toil would be needed for a suit of clothes, and even that wage is subjected to a heavy reparation tax.

Three to four hundred marks per month (the price of a new hat at the August rate of exchange) is considered a minimum, not of comfort, but of subsistence for one attending a German university; but careful studies show that last year one-fourth of the nation's 120,000 university students got along in some unhappy manner on less than this subsistence minimum. And this year the number is still larger.

How did they do it? How are they doing it again this year? This group at Dresden, assembled at our request to discuss frankly the matter of international relations between the students of America and Germany, was but a typical cross section not only of the student world of Germany, but of Poland, Czecho-Slovakia, Austria. For the destitution from which only a privileged minority is exempt is Europe-wide. Groups of students at Berlin, Saarow, Warsaw, Vienna, were but replicas of this one at Dresden. In Berlin alone, from 1,400 to 1,800 have no regular living quarters. In other instances, as many as ten men club together, to share a room which is not large enough for more than three or four. The same shoes or overcoat may be used in common by two or three men. A single meal a day must suffice for many.

Underfed, underclothed, suffering extremely, without materials and working facilities, a fight for an education is being waged by these European fellow students of ours which recalls the struggles of Lincoln and must arouse admiration in an unprejudiced mind.

The casual visitor will see no evidence of this destitution, for the European student, like his American brother, is too proud to let his hardships be publicly known. The well-built cities, devoid of slums, convey an impression of prosperity which may lead the undiscriminating to doubt, or even to deny, the existence of these privations. But one can not doubt who has seen the evidence, who has eaten, at a public feeding station, the bowl of vegetable stew which constitutes the day's inadequate ration.

In the face of such difficulties, why should a student continue the struggle? Because he realizes that, however important university training may have been before the war, it is many fold more urgent now in the face of the multitude of stupendous and depressing problems with which his nation is confronted. In the words of President Hibben, "the hope of the future of Europe lies in the education of the coming generation." And the future of these returned soldier-students is bound up with that of their nation. So, with a determination akin to desperation, they continue the fight.

"Is it nothing to us" if they fail? Without us many must inevitably drop out, and this at a time when Europe is most critically in need of every ounce of trained manhood which can be obtained. Others, without resources, will set their teeth and struggle on, paying a permanent penalty of lowered vitality and impairment of physical powers. Our aid at this strategic moment will help to build up and maintain this intellectual leadership without which the world's problems can not be solved. But more, it will develop a sense of international friendship and brotherhood, which will go far toward healing the wound of the conflict which has passed, and help to create an international mind which will render its recurrence an impossibility.

The peace of the world must ultimately rest upon something more fundamental than diplomatic agreements. Conferences for disarmament will avail little if international misunderstandings and ill will among peoples are not dispelled. Conferences to stabilize European economic conditions will be but surface palliatives if the cancer of war-born hatreds can not be eliminated from the hearts of the people of the nations. Not in the destruction of navies nor in agreement as to material affairs, but in the spiritualization of human relations, will be found the key of this hope expressed by the German student group: *Nie Wieder Krieg!*

The Papers of John Pererin

XXVI The Mystery of Pain

IN one of his lectures, John Ruskin deplores the wasted time and the wasted emotion of "the tender and delicate women of Christendom" when they have been called "through the four arts of eloquence, music, painting and sculpture" to contemplate "the bodily pain long passed" of the "Master who is not dead, and who is not now fainting under his Cross but is requiring us to take up ours." There is of course a good deal of justice in this criticism; and a good deal of rather weak and vapid sentimentality has managed to creep into religion because of the attempt, however well meaning, to exploit the merely physical suffering of Jesus for the purpose of stirring up emotional reactions which have at bottom nothing to do with religion or any of its aims. The true picture that we should see on the Cross is not the languishing victim but the conquering hero, and his sufferings are not meant to evoke an emotional sympathy, but to quicken understanding.

Now the one truth that shines out like the sun from the Cross is that sacrifice is the price of all real progress, whether of the individual or the race. And that progress which is achieved without sacrifice is a delusion and a snare. In a dim and hesitating way, this was seen by those old religious seekers who said that "without the shedding of blood there is no remission of sins." The peace of God was not to be had without a price, and whatever of good and truth the human race has achieved in its long history has been achieved at precisely that same price, the price of life poured forth. Does not James Russell Lowell say it in words of unforgettable beauty?

"By the light of burning heretics, Christ's bleeding feet I track,
Toiling up new Calvaries with the Cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophets' hearts has burned,
Since the first man stood God-conquered, with his face to heaven upturned."

The Cross is the great historic type of the price that has always to be paid for all increase of life, for all advance of truth, for all expansions of the area of human freedom. The blood of the martyrs is the seed of the Church. Our dearest and most prized liberties have been won for us in prisons and in jails, on the cross and at the stake; and the under-captains of our salvation have borne upon them the insignia of the Captain-General, they have borne in the body the marks of the Lord Jesus. They have been branded as criminals, sold into slavery, driven into exile; but you may take it as an established certainty that, wherever a righteous man is suffering humanly imposed pains and penalties, he is paying the appointed price for some living good for which generations yet to come will rise and call him blessed.

"How poor were earth, if all its martyrdoms
And all its struggling sighs of sacrifice were swept away,
And all were satiate smooth!"

A painless world would indeed be a very poor world.

There are, I think, two mistaken attitudes to pain. There is the attitude of those who say that pain is an illusion and that we suffer pain because we are, as these good people say, in error. Now I think that there is an element of truth here which none of us can afford to neglect. It may be stated in the form of three simple propositions: First, that there is a good deal of pain that is illusory; second, that the mind is able to exercise a great influence over bodily conditions; and third, that the process that is sometimes known as auto-suggestion can greatly alleviate pain and in some circumstances alleviate it to the point of making us insensible of it. But I do not see that these three propositions form an adequate foundation for a self-contained religious practise, as our Christian Science friends appear to think. Yet let me say that in so far as Christian Science discharges a ministry of healing it is doing no little service to mankind. And it is certainly recalling us to some important truths about ourselves, even if it is rather foggy in its ideas about God.

The second attitude is that which regards pain as in some way good in itself. That, I think, is pure nonsense. Pain in itself can do nothing but corrode and embitter and wear down the spirit and the joy of life. But you will find that there has been a school of people who have so believed in the redemptive virtue of pain that they have gone the length of practising and advocating the practise of self-imposed pain. The hair shirt and the spiked bracelet and other practises of asceticism belong to this category. They are said to mortify the flesh. But as a matter of fact they intensify our sense of the body, for we are never so self-conscious, so aware of ourselves, as when we are in pain. Any man who has had a toothache knows that much. The truth here is I think perfectly plain. It is that that condition of the body is most conducive to the health, the growth and the freedom of the spirit, in which a man is unaware of his body, that perfect balance of health which has no need to take thought of the body. No pain that we can avoid can be of any advantage to us. In the Middle Ages there were good men and women who were hungering for martyrdom and went out to seek it, thinking that there was in it an intrinsic virtue that made it a thing to be sought for its own sake. Now a readiness for martyrdom is a sign of nobility of character; but there is no virtue in a martyrdom which a man can avoid, and there is no value in pain that a man deliberately imposes upon himself. Indeed there is no value at all in any pain in itself, except that it may teach us a lesson to avoid certain kinds of conduct. We may learn a little wisdom by reflecting upon the causes of our pain. But apart from that there is no good in it in itself.

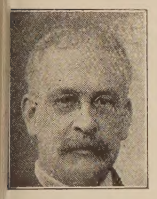
Now the third attitude is that which regards pain as a sacrament, as a means whereby we may find God. If you ask me why God permits pain I have no simple answer to give you. But I do know that He uses pain in order to draw us to Himself. There are some of us who in the ordinary way of life are so sufficient unto ourselves that we would never seek God at all if

did not allow us to suffer pain; and those who have nd Him may find in their pain a road to lead them rer to Him. To cast our pain upon God is to turn into a means of grace, to find a healing of spirit ich makes us strong to endure the ills of the body. is is indeed one aspect of the meaning of the Cross—t just as God laid hold of the suffering of His Son d hallowed it so that it might become our redemp-n, so He will take hold of our pain and hallow it so t like His Son we may be made perfect through ffering.

No, pain has its divine ministry if only we will n it Godward. And I am not sure whether there not some suggestion for us healthy and self-sufficient ople in that little poem of Robert Louis Stevenson, "The Celestial Surgeon," which we may fitly make our prayer:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake.
Or, Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!"

Editorial Correspondence



THE Declaration of Independence stubbed its toe and fell down, kerslam, right here in front of my porch! I helped the ancient document to its feet and it went tremblingly on its way, muttering, "All men are created equal."

Just then there came by a white-haired philosopher ho said with vigor: "I do not know who you are, all of what you are saying; of course I am sorry you ok a tumble, but if I catch aright what you are ying, that all men are created equal, I shall have to ll you that it is not true, and the curious thing about is that it is less true here in America than in almost ny country on the face of the globe."

This seemed interesting and I ventured to listen a ttle farther. The venerable document did not seem have any sufficient come-back, but went on re-eating, "All men are created equal."

"Stuff and nonsense," answered the philosopher, look about you and learn the truth."

But the sacred document seemed to be self-ab-orbed, and wandered on, repeating as the chorus of a ong, "All men are created equal."

The white-haired professor accepted my invitation o come up and sit with me, where he proved, like ost philosophers, to be a volcano of words mixed ith fragments of wisdom. Perceiving that I was a ood subject for inoculation, he remarked upon the redulity of mankind, that it so often gets obsessed ith a phrase having in it a modicum of truth, and hen stops thinking. That is the trouble with most f the theology of to-day, and of every day—it gets vord-bound and ceases to live.

"But," I said, "I want to know what you mean y saying that the most significant phrase in the harter of our country's life is not true; is not this the and of equality?" And he answered and went on nswering, without the stimulus of any further in-uiries from me:

"Look about you, right in the street in front of ou. Here are people of all races and religions, and ve may truthfully add, all classes, for, as I said, there s more class consciousness here in America than nywhere in the world. Just watch the passing pro-ession. There are a few real Americans, by birth, ut aristocrats by training. There are white, black, brown and yellow people. Some are well dressed and others are ragged, some are polite and others are boorish, some are wise and others only think they are! Some are trying to be funny and are a sad sight; some are attempting the serious role and are hysterically funny. Some are rich, others are near-rich, and still others are making a pure bluff at riches. Some are poor and seedy and have lost the elasticity of their step, and all pride has departed from their eyes. Some are over-fed while others are hungry; some look to the future with happy anticipation, others with deep anxiety. Some are beautiful and know it, others are ugly and are trying to hide it. Some are strong and well, and competent to face the rigors of the fight for existence; others are weak with disease which may have been handed down to them through half a dozen generations, and they had nothing to do with it. And there are those who have never known what it is to labor, because their grandfathers worked hard in the years agone and these of this generation are doing with their wealth as the Irishman said he would do with his share when everything was divided equally, 'Spind it, begorry!' Where is the equality right here in your own street?"

Of course I could have answered him, but I did not want to break the continuity of his thought, and so he went on:

"Look in another field, and you need not go far from home. There are people, good people, living on the Bay Front, in fine houses, copied after the design of some foreigner who would socially be looked down upon; and these people who have a fifty-thousand-dollar house with a forty-thousand-dollar mortgage on it are in a class apart from those living three squares back in a bungalow all paid for; and the fellow in the bungalow is more than apt to look down upon the 'renter,' and the renter upon those who live in tents! Or go into our big stores. The janitor is looked down upon by the salesladies, and the salesladies by the bookkeepers, and the bookkeepers by the floor walkers, and the floor walkers by the public generally, and of this mighty public which thinks itself supreme, only a few years back a plutocrat—of his grandfather's making—remarked, 'The public be d——!' Where is there any equality at birth or afterward to justify the building of a nation on such a verbal foundation?"

And then the old philosopher went away and left

me to my musing. And I looked down the street, and there was the good old Declaration coming back, and I called it up on my porch to take the bad taste out of my mouth! The Declaration seemed a good deal disheartened because of its tumble, and the set-back by the philosopher. But I thought I would be wise and say something, not as a philosopher, but just as a mere man. I glanced over history as memory brought it to me, and behold there were many instances which contradicted the old man, and I said to the Declaration: "Cheer up, perhaps it is not so bad as he makes it seem. Certainly we are not all alike, for which we should daily give thanks. Just imagine a land in which everybody was exactly like everybody else, each possessing a like amount, each having the same degree of wisdom, all looking alike, thinking alike, even worshiping alike—why, a Donnybrook fair would be a Sunday school picnic compared with it! Variety was the thought of the Creator and He made everything different, and we all have equality of opportunity to be what we can be, and the only trouble comes when the ass tries to be a lion, whether in the jungle or in the higher walks of human life."

F. A. B.

English Correspondence

OUR economy crusade has started in real earnest, and already there are loud outcries indicative of pain coming from interested persons. Some time ago Sir Eric Geddes, formerly Minister of Transport and before that one of our best known railway managers, was appointed by the Government to preside over a small committee charged with the task of suggesting ways of reducing our national expenditure by 100,000,000 pounds per annum. Two of the committee reports have now seen the light of day, and economies are proposed therein amounting to 75,000,000 pounds, leaving 25,000,000 pounds to be dealt with in the report that is to follow shortly. Put briefly, the suggested reductions affect principally four State departments, the amounts being as follows: Navy 21,000,000 pounds, Army 20,000,000, Education 18,000,000, and Air Force 5,500,000.

No sooner was the report issued than a pamphlet appeared on behalf of the Admiralty which for sheer right-down impudence would be hard to beat. These naval Bourbons have learned nothing and forgotten nothing. They are still living in pre-war days and seem never to have heard even a whisper concerning the Washington Conference. They are still in the childish stage that talks glibly about ensuring peace by preparing for war, never having grasped the elementary fact that people get what they prepare for, and that the sure and certain way to ensure war is to pile up colossal armaments which ultimately succeed in getting on the nerves of one's national neighbors. The children who like to play with these things certainly have managed to work untold mischief through the possession of such toys. We have had enough of war, and with the German navy at the bottom of the sea, the average tax-paying Briton can not see why he should be bled to death preparing for something that he earnestly prays may not come in his time nor in the time of his children after him.

One of our London evening papers, the *Star*, has been giving illustrations of the kind of thing we continue to pay for as a sort of post-war legacy. "At Rosyth, a naval base directed against the German navy, which now has ceased to exist, there still reigns an Admiral Commanding-in-Chief with a salary of 2,500 pounds, with allowances (on which he pays no income tax) of 3,000 pounds more, with an official residence worth 200 pounds a year more with repairs and maintenance of furniture in his residence which costs 694 pounds a year more, with a motor car which costs in wages, running expenses and repairs 834 pounds, also paid by the tax-payer, with the use of steamboats which costs the taxpayer 620 pounds a year more, with a staff of officers costing 13,000 pounds a year and in return requiring a retinue to wait on them which costs 5,000 pounds more. All together, this unnecessary admiral commanding a naval base fronting an enemy which does not exist costs the taxpayer nearly 40,000 pounds a year." In the language of the song, "he never would be missed," except, of course, that if we got rid of this gentleman and a few more of his kind we might experience a strange sense of lightness about the shoulders.

Our Churches may be expected to do their utmost to ensure that the wound made by the falling of the Geddes "axe" goes right through as far as the fighting services are concerned.

With the Educational proposals the case is entirely different. Free Churchmen have always been the champions of education and are not likely to surrender to the suggested inroads upon the efficiency of the system without protest. The Geddes proposals, put briefly, are fourfold:

(1) The exclusion from the schools of children under six years of age. (2) The increase of classes from thirty to fifty. (3) A reduction of teachers' salaries and the establishment of a contributory basis for superannuation allowances. (4) The education in the secondary schools to be no longer free in the case of children whose parents can afford to pay for it.

A fight will undoubtedly be waged around points 1 and 2. There can be no serious objection to the idea of teachers contributing to their own superannuation allowances. It is the principle adopted elsewhere and there seems to be no particular reason why the teaching profession should stand alone in this matter. The suggestion of reduced salaries can hardly, I think, be carried into effect. Our teachers have never been well paid, and further to impoverish the profession means that the men and women secured will be of a poor type, and as a result education will suffer. The proposal to increase the size of the classes is bound to impair the quality of the instruction given, and must be resisted to the utmost. The teacher who is a good disciplinarian can doubtless *drill* fifty boys, but to teach them is quite another matter, and it is surely in the personal touch that the very essence of education lies. To the "practical" man it seems a sheer waste of time to send kiddies of four or five to

ool; but is it? Before such provision was made nchester, for instance, produced some of her most ert market thieves in the shape of youngsters of or so. If we lived in garden cities it would be erent, but we are years behind with our house ding, and slums and crowded areas are far from l playgrounds for growing children. These play ters—for such they really are—have proved most llent judged from a moral point of view, and their lition will mean that a large number of our chil-, at their most plastic period, will be denied the ning in clean, wholesome habits likely to make all difference to them in after life.

As Dr. Orchard has well stated, this country is ffering severely from under-education," and fur- to cripple what is at present confessedly inade- te seems a particularly futile kind of economy. whole situation is full of tragic satire. To persist in our present rate of national expenditure means ruin; to economize so severely in the matter of education also seems to make for ruin. The difference appears to be very largely one of speed. Dr. J. L. Paton, the headmaster of the Manchester Grammar School, and one of our outstanding educational experts, has pointed out that the first thing to be clearly grasped is the fact that education should not be looked upon merely as an expense; "far-seeing people regard it as an *investment.*"

All boiled down, it comes to this, that if the nations of Europe are to survive at all they must in their own interests accept and cultivate the gospel of goodwill. Until we arrive at that, anything done is like seeking to alleviate the surface scratches, and only quacks put poultices on symptoms. Experts diagnose their cases and deal with *causes.* In any case, it is unfair to make the children pay for their parents' war.

Tokyo Letter

The Rev. Samuel Gilbert Ayres, D. D.

OUR work at the Central Church gives evidence of renewed life under the leadership of Mr. Kawabata. Our morning congregations average between fifty-five and sixty. In the evening they show a decided gain over those of last year. Not only the increased numbers are an encouragement, but their spirit, and the interest nifested by those who attend.

Mr. Kawabata has been quick to sense the in- st which Japanese young men have in America. arranged therefore a special series of sermons or lresses dealing with his impressions of the United tes and its people. These were advertised both in newspapers and by circular, and the result was a d hearing. He treated especially of the com- rcial, educational and religious life of America. e address of great interest to the young men treated America's provision for the recreation of her people, l still another of American civilization or de- cracy in the United States—a subject of perennial erest to almost every Japanese young man. The ies was well worth while and presented an oppor- nity for advertising our work.

Two other special meetings were held in Novem- , both on Saturday evening. The first was on the ject of the great Washington Conference on the crease of armaments. This meeting was also well vertised and the result was a well filled church. ree speakers were on the program. Prof. R. Hoashi Wasada University, who is a graduate of the Uni- sity of Chicago and holds a doctor of philosophy gree from that institution, was the first speaker. s topic was "Tendency of World Thought and the ashington Conference." Prof. T. Shindzu of Wasa- , a member of our church and an authority on inese affairs, was the second speaker, his topic be- g "Chinese Problems and the Conference." Mrs. res delivered the final address, upon "Women and ar." Mr. Kawabata presided. He delivered an rnest introductory address and interpreted for Mrs. Ayres. The meeting was well reported in the Tokyo Japanese newspapers.

The other special meeting was in the interests of the Sunday school. Two special features were advertised: one a story by our own Miss Bridges and the other an address by Mr. T. Nobezi, widely known as a Sunday school writer and worker. On account of sickness Miss Bridges was unable to be present. Mr. Nobezi illustrated his address on "God Is Love" with some highly interesting pictures which told the story of the psychological effect of Christianity upon the human face. Mr. Terasawa, our former acting pastor, also spoke briefly. The meeting was well attended, and has added some new members to the Sunday school.

Mr. Terasawa in September inaugurated a monthly Sunday noon meeting for the purpose of getting the members together socially and for conference. Each one provides his own lunch, and after dinner matters of interest and importance are presented by the pastor for discussion. With our people widely scattered in a big city like Tokyo, their meetings should be of growing interest to the members and should result in closer co-operation in the work of the parish.

We are busy now in considering plans for the improvement of our Central Church property. The church at present is neither attractive as a place for worship, nor practical for social work. It has no kitchen or running water. It has no pews in the auditorium and the vestibule is so small that a half dozen people crowd it to overflowing. If our work in Tokyo is to grow we must enlarge and beautify our Central Church building. We can't do a great deal in enlarging our present plant, but we surely can do something, and what we can do ought to be done as soon as possible. There are certainly many possibilities for improving and making it more attractive, and we ought to leave no stone unturned to bring this to pass within this coming year.

We are engaged in serious business over here, and we are face to face with a splendid opportunity for real Christian service. But we must have the proper

kind of tools with which to work. We have carefully studied the situation, and think we know what they are. We must have an adequate, working church plant, hence the necessity of making the changes which, in some measure, will enable us to move toward our ideals.

We rejoice greatly, therefore, in the action of the Detroit Convention providing $20,000 for the budget of the Mission this year. We ought to use every dollar of it wisely and well. We have been made happy by the inauguration of the quota plan for the support of our work. Nothing can hearten us more than the knowledge of an assured income. It will also promote self-respect at home, and give new and valid meaning to our slogan, "A World Faith for World Service." Still another result it should bring to pass: more volunteers for this field. Success here in a work worth while can not but prove attractive to young men and young women of adventurous spirit and consecrated purpose.

The Drive money has enabled the mission to take the greatest forward steps since its inception over thirty years ago. Now we must continue and keep on meeting the needs of a work which must grow if we meet the demands which it imposes upon us. We rejoice that a new kindergarten building will soon be a reality on the Blackmer Home grounds. Then we must press on to the Boys' Home, then on to Nagoya, where we must give Brother Nagano the equipment which will enable him to do constructive work in the name of the Universalist Church.

Have you read those splendid articles of Dr. Fosdick's on Missions in the Far East? You must. It makes us happy to think that we have some part in the mighty task of Christianizing these people of the Far East whose future, for weal or woe, is inseparably connected with our western civilization. Dr. Fosdick has not put it too strongly when he says: "China and Japan provinces in the Kingdom of God—the welfare of the world depends on that today."

We have responded to the great call of the Master, and have gone forth in his name and spirit to build the kingdom of which he dreamed. Let us be faithful, and count it a glorious privilege to help in making that kingdom a reality on earth.

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

THE GREATEST HONOR

A Plea for Our National Memorial Church

The Rev. Hal T. Kearns*

I COUNT myself fortunate to have been one of the young men who were privileged to serve our country and our Church on the battle-front during the World War. Like the thousands of other young men of our Church who went to the front, or were willing to go, I went to defend the great principle for which our Church stands, namely, Democracy, which is only another word for Universal Brotherhood. While we were fighting to defend our country and our allies from a common enemy, we were also fighting for the ideals of freedom, brotherhood and love which our Church holds dear. It was because our Church had instilled these ideals into our hearts that we went gladly to our tasks. They were the source of our strength during those awful days of fighting. It was because our Church depended on us, looked to us, to uphold her great principles that we were able to do our best and finally win the victory.

Does our Church wish to honor us for our service? Does she wish to pay us a tribute for having risked our lives in her behalf? If so I will tell you how she can best do it. Not by urging Congress to pass the so-called bonus bill. We want no pay for our war service. More than that, we can't be paid. If the adjusted compensation bill is passed as a "payment" for our war service it will be an insult to every man who wore the uniform. No, if our Church really wants to honor us she will exert her full power to make it unnecessary for us or our children or anybody's else children ever to have to go through the same hell of war as that through which we have been.

If our Church will do her part to see that we who fought did not fight in vain, that we really went to war to end war and are hereafter to live in a warless world, she will have chosen the only effective means of doing us honor. Words of praise sound well, but deeds dedicated to the completion of the work which we began will speak louder.

If our Church is to exert her best possible influence in preventing another world war, which every one agrees would be infinitely more horrible and more destructive than the last, she must have an institution and a personnel through which to work. And that is just why we propose to build a National Memorial Church in Washington and place at its head one of our strongest men. Situated in our own National Capital, which has now really become the capital of the world, this church and its minister will be able to do much to encourage and mold international friendship and justice upon which the peace of the world depends. Its influence in the promotion of international brotherhood will be unlimited.

I believe I voice the feelings of all the men of our Church who served in the World War when I say that we shall be proud to have this church dedicated to our memory. We appreciate the honor. But there are others who will appreciate it more. I refer to those of our comrades who fell on the battle-fields of France, never to rise again, in body, but whose souls go marching on. These are the ones who most deserve to be honored. It is their dying prayers that ring in my ears as I write. I can hear them now as I heard them when I knelt beside them on the battlefield, in the grim hour of death, praying that their sacrifice should

*Mr. Kearns served as chaplain of the 312th Machine Gun Battalion during the World War and was on the battle-front for two months during the fall of 1918. He is now pastor of our church at Bridgeport, Conn.

not be in vain, that others would not have to suffer what they were suffering.

Fellow Universalists, shall we do our part to see that their prayer is answered? Shall we, as individuals and as a Church, take advantage of every opportunity to see that those brave men, one thousand of whom I buried beneath the soil of France, did not die in vain, that their sacrifice paved the way for making war a thing to be indulged in no more by civilized nations? If we are to do this, we must build that church in Washington and build it quick, that it may begin at once its work in behalf of universal brotherhood and world peace.

To help in this great enterprise is not only a privilege but a duty which now comes to every member and friend of our Church. If we really believe the principles which we proclaim, if we are to be true to our name—Universalist, which means that we not only believe in but are willing to make every sacrifice to help attain universal brotherhood—we shall give liberally and gladly to help make the National Memorial Church a reality.

* *

WHY A PERIN-CATE MEMORIAL HOME FOR BOYS

The Rev. Nelson L. Lobdell

THIS is the very practical question that one of our most loyal Universalist ministers asked me the other day when we were speaking of the two great projects now before the Universalist Church; and to one in the least familiar with the conditions in Japan the answer is not difficult at all.

The first reason for the building of a boys' home in connection with our Mission in Tokyo is the better standing it will give our mission in the eyes of the public. In one of the customary investigations by the Tokyo city authorities of all religious bodies doing work within its borders a few years ago there was one significant inquiry which ran something like this: "What are you doing outside of your strictly religious propaganda for the general uplift of the community?" This shows that the Japanese are keenly alive to the practical effects of the various faiths offered them by Western missionaries. They take literally the words of Jesus, "By their fruits ye shall know them." Fortunately our Mission, small as it was, had to offer the Blackmer Home for Girls and the Midori Kindergarten for poor children as successful examples of the practical working of our faith. Some of the missionaries of other denominations have taken occasion to scoff at our work on account of the small number of our workers and the meager equipment, but they have never failed to be impressed with the successful carrying out of Miss Osborne's original idea in the Blackmer Home. Already one other denomination and the Y. W. C. A. have girls' dormitories run on similar lines and at least two other denominations in addition to the Y. M. C. A. have dormitories for men. Therefore, if for no other reason than for the increased prestige that it will give our Mission in the minds of the Japanese public and the foreign missionary body, the building of the Perin-Cate Memorial Home is well worth while.

But another and more important reason is the additional strength that it will give to our church in Tokyo. Not only has the Blackmer Home been worth while for the increased prestige that it has given our church in Japan and for what it has done for the young women who have lived within its homelike atmosphere, but it has also been invaluable as a feeder and support of the Tokyo church. The young ladies in the Home are expected to attend at least the morning services of our Central Church, and so the pastor can always count on at least twenty women in his congregation if all others fail him. But not only do these young women attend the service, they constitute the choir, usually supply the organist, teach all or most of the classes in the Sunday school, and form the backbone of the Ladies' Aid. The young men of the Boys' Home too may be counted upon to be present at the church services and to give their assistance where needed. Furthermore, as the Blackmer Home is now sending its young women out to be pastors' assistants and kindergarten teachers in our other churches outside Tokyo, so with an American missionary living in close contact with these young men we may look to the Boys' Home as a fruitful recruiting ground for young men for our ministry. As a denominational asset, then, this new institution will prove an invaluable addition to our Mission in Japan.

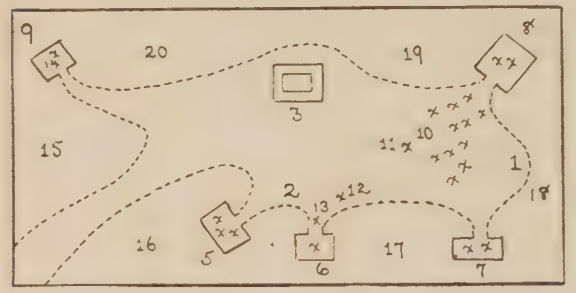
But the third and most important *raison d'etre* for the Boys' Home in Tokyo is 90,000 young men from all parts of the Japanese Empire seeking board and room. Oh yes, to be sure, they are now provided for in a way; they do find board and room—but such board and rooms! Not such as the legitimate need of these future leaders of Japan demands, but such as the repacious boarding-house keepers see fit to provide —unsightly two and three story unpainted wooden houses; the crudest sort of sanitary and bathing arrangements; no common room even for the meals, which must be served in the room where the student studies and sleeps (often by maids of at least questionable character); only thin plaster partitions or paper doors to shut out the noise of the adjoining rooms; only small charcoal braziers for heat on the cold nights; beds tucked away in tight cupboards in the daytime and spread on the floor at night; tight wooden shutters preventing any ventilation at night; no space outside the building for recreation; and no one interested in his welfare. Is it any wonder that many a student failing in the severe competitive examinations becomes discouraged and ends his unhappy existence in a double suicide, with some waitress of a restaurant or an inmate of the licensed quarter? Or even worse than that, he may have his head turned by the cheap translations of the worst European novels and become a socialist agitator or an avowed anarchist of the worst type. It is to obviate these difficulties for the student in Tokyo, to provide a place where he may live under healthy conditions of body, mind and soul while preparing himself for his life work, that we propose to build a Boys' Home. We propose to offer the self-respecting young man from the provinces a chance to *pay for* a place where he may eat and sleep and study and enjoy recreation under normal healthy conditions, where he may have the wise counsel of a strong Christian man while away from

his parents, and where all possible healthy moral and spiritual influences may be thrown around him during this most formative period of his life. This is no idle dream. It has been given practical demonstration in the Y. M. C. A. dormitories and notably in that of Dr. Benninghoff of the Baptist Mission. This is the third and great reason for the Perin-Cate Memorial Home for Boys. What more fitting monument can we erect to the memory of these two great men who together began the work of our Church in Japan?

The Sand Table

Mrs. Frank Austin Alden

JESUS AND THE WOMAN OF SAMARIA



1. Judea.
2. Samaria.
3. Jacob's Well.
4. Road to Galilee.
5-8. Houses.
9. Store.
10. Disciples.
11. Jesus.
12. Woman of Samaria.
13. Water jar.
14. Storekeeper.
15-20. Grass, trees, flowers, etc.

N. B. Signs made of cardboard with the names Judea, Galilee, and Samaria, respectively, written at top, should be stuck in the sand at proper points. Place one reading "Galilee" as far down No. 5 as possible. Extra dolls also should be placed in houses.

OUR lesson to-day is about Jesus and his disciples and a trip they took together. When we go from one place to another that is what we call a trip. For each of us to come from home to this church is a trip. But that isn't a very long trip, is it? But we like to make it, don't we? And we make it every Sunday, and sometimes in the middle of the week, because we like to come and meet other folks all with a cheerful smile, and we bring our smiles too—and we have such a good time! But we are also glad to make this trip because we can learn something that will make us better able to help others all the week, for we study about what our heavenly Father wants us to do, don't we? But, usually, when we speak of a trip, we mean a longer one than that—as from one city to another. And that is the kind of trip I am talking about now, that Jesus and his disciples made together. They have been in a place called Judea (point to sign of Judea) a long time—Oh, I guess about a year—and now Jesus thinks that they would better go for a while—where do you think? Why, way over here to Galilee. (Point to sign of Galilee.) And then as they start Jesus makes up his mind that on the way to Galilee he wants to go through this place. See, it is called Samaria. (Point to sign of Samaria.) Now you have looked at these three signs. Each is the name of a different place. You know we have signs everywhere now. On the corner of the street we have a sign that tells us what street it is. And when we go out on the country road we come to a sign every little while that tells us how to go to reach the place we want to go to. Well, I don't know that they had signs in those days, but I have put signs here because we want to learn these names.

Now, let us repeat the names that are on these signs. There are three of them, Judea, Galilee, and Samaria. (Have children repeat them and point to each as it is given.) These are the places where Jesus and his disciples worked, helping other folks all the time and trying to teach them to be loving and helpful also. I have talked about signs this morning because I want you to know about them. When you get a little older you will want to use signs when you go about—even about the city—so you can find your own way around. But there is another reason I have talked about signs, and what do you suppose that is? Because there are other kinds of signs that tell us how our Heavenly Father wants us to go. And if we want to go where He wants us to go we must learn to read those signs. And, do you know, we can each of us be a sign, one of God's own signs. Just think of that! If we are kind and cheerful and loving and helpful at home, or wherever we may be, then other folks will look at us and they will smile happily, and say: "That is one of God's signs, and it tells me how my Heavenly Father wants me to go." Won't that be fine for each of us?

Well, let me see, we said that Jesus wanted to go through Samaria. (Point to doll and to sign.) But, what do you think, the disciples didn't want to go through Samaria. They did not like the people that lived there. And they didn't want to have anything to do with them. So they thought Jesus ought to avoid Samaria and go some other way. And, do you know, I think that was just one reason why Jesus made up his mind to go by this way of Samaria. He just wanted to teach them that they should be kind and helpful, even to folks that they didn't like, because, whether you like folks or not, they are all your brothers and sisters, for they are all children of the same Heavenly Father as you are.

And now we will see Jesus and the disciples start on their trip. (Move dolls to 3.) Now, they have traveled quite a way, for you see this table is so small that we have to "make believe" about the distance. And they have come to this well, which is called "Jacob's well," because it was dug by Jacob many, many years before. (It might be well to recall very briefly lessons about Jacob if time permits.) Now, if you had walked a long way and it had been hot and

dusty, wouldn't you be tired? Yes, of course, you would. And you would be hungry and thirsty. And so were Jesus and the twelve. And they did not have anything to eat with them. And Jesus tells the twelve to go and see if they can get some food somewhere, while he rests by the well. And they do this. (Move dolls to 9, leaving Jesus by well.) Maybe they didn't have stores, but we will "make believe" they did. And so here is where they got food and here is the man who supplied them. (Point to 9 and 14.)

And Jesus looks at the well. He is thirsty and there is plenty of water, but he has no cup and so he can not get any water from the well. So he waits for the disciples to come back.

Well, about this time a woman of Samaria (point to 12) is getting ready to go to the well and draw some water. Beside her you see her water jar. (Point to 13. This can be a small jar, or one can be made of cardboard.) See, she is starting now for the well. (Move 12 and 13 to 3.) And Jesus sees her coming. Now, this woman is not very well liked because she doesn't take much trouble to be kind and good. And Jesus, just looking at her, knows this. He can see it by the way she looks and walks and acts. You know, it just shows in our faces and our actions, after a while, whether we are kind and good or not. Jesus is sorry for her. And he speaks kindly to her and asks her for a drink of water. And, do you know, she is surprised to hear him speak kindly to her. It has been a long time since anybody spoke that way to her. She sees that he is a Jew, and she knows how the Jews feel toward the people of Samaria, and that makes her more surprised.

Well, this woman has been so used to being treated unkindly that she just can't keep from asking: "How is it that thou, who art a Jew, askest water of me who am a Samaritan?" You see the Jews and the Samaritans hated each other so much that one would not ask a drink of the other. But Jesus lovingly replies: "If you had asked of me I would have given you living water." And what do you suppose he meant? Why, he meant love. Love and kindness that each of us can give is the water of life, or living water. And then the disciples come back with the food they have obtained. (Move disciples back to the well.) And they see Jesus talking with this woman of Samaria. Well, you know they were just awfully surprised. But that is just the way Jesus took to teach both the Samaritan woman and his own disciples that we should be kind and helpful even to folks that we don't like very much. And the woman of Samaria was so delighted with Jesus and what he told her about living water that she went hurrying back to her people to tell them about him. You see she was changed, and where she had not taken much trouble to be kind and thoughtful of others before, now that she has learned of Jesus she at once thinks about the other people at home. And so she hurries back. (Move 12 back quickly.) And what do you suppose that means to us? Why, just this, that when we learn from Jesus to be kind and helpful we should take that lesson with us, and in our homes and in our play we should always be telling others by the way we look and talk and act about how much it means to learn from Jesus that God is our Heavenly Father, and we are all His children, and that we shouldn't let it make any difference whether we like other folks very well or not, we should be kind to them just the same. And if we do that, what will we be? Who can tell what we said at first about signs? Yes, we will be God's signs telling others how their Heavenly Father wants them to go.

The Golden Rule Factory under Fire

DURING the past two years the interest of church folk and large bodies of other earnest people has been directed toward the remarkable development of the industrial enterprise of the A. Nash Company of Cincinnati. Those who hold that the Christian gospel applies to social and industrial situations as well as to individual souls have felt that in no slight degree the Nash concern was carrying on an experiment in whose principles and outcome the Church had a vital stake.

This Christian public will read with no surprise that the whole scheme has been undergoing the most minute and searching investigation from many angles of interest. Competitors have been sending representatives to study the Nash Company's methods. They have been shown every courtesy and given every opportunity to check up on the facts which have been the subject matter of the prophetic eloquence of the head of the company.

In the belief that the Christian stake in the experiment was substantial enough to warrant the gathering of the most authentic information, an informal committee from the Social Service Commission of the Federal Council of Churches is now engaged in making a thorough-going investigation. The facts are being made accessible to the members of this committee in a spirit of utter candor; the books and payrolls are in their possession and they are carrying the investigations down the line of workers from the foremen and superintendents to the humblest worker. We shall look forward to the full report of this committee, which is promised at an early date; but meanwhile it is desirable to meet certain specific charges which have gained wide currency through the official journal of the Amalgamated organization and an article under the sarcastic heading, "An Eight-Carat Golden Rule," in the last issue of the *New Republic*. The charges of the Amalgamated and the findings of the committee upon them so far as made up at the date of this writing may be summed up as follows:

1. Children under age are working without legal certificates.

Just one such has been found. It is easy to lie a year or two about your age.

2. The average pay for workmen is from $12 to $16 a week.

Found by an examination of the payroll to be 50 per cent higher.

3. Wages in general are from $4 to $8 per week less than union wages.

The union scale is one thing in Chicago, Indianapolis and Rochester, another in New York, and still

another in Cincinnati. On weekly rate the Nash scale is lower; on a yearly average it is higher because there is little loss of time and no laying-off in the Nash factory.

4. There is no extra wage for overtime, therefore the far-heralded forty-hour week means nothing.

There is no penalizing increase for overtime. There has been no overtime since the adoption of the forty hour week, which has given women Saturdays for home, children and chores. Its test will come in the rush season. It is a serious fault in the system if extra pay is not given when overtime work is actually put in.

5. Week workers are forced to produce a certain amount or suffer discharge.

No sufficient evidence of this yet discovered. Discharges for any cause seem to be very few.

6. Pressers are *forced* to do double the stint daily that is required in a union shop.

Found nothing to justify the use of the word *forced*. Whatever they do they seem to do with good cheer.

7. Cutters (a highly skilled task) are piece workers and have to do almost twice as much as union cutters on week wage pay to earn the same income.

These skilled men profess contentment and claim they earn a much higher average per week than the union weekly scale allows. There may be some difference on account of quality of suit made.

8. The workers are penalized with heavy fines for mistakes, being late to work, etc.

Emphatically denied by the management, who ask for fullest investigation among the workers.

Throughout the criticisms there runs a subtle strain of cynical glee over the prospect of catching the champion of industrial idealism in the act of capitalizing his golden rule "bunk" for his own selfish ends. The committee, however, finds its faith in Mr. Nash's sincerity and in the validity of the golden rule idea confirmed rather than weakened by its investigations.

The Amalgamated Clothing Workers have rendered one of the greatest services ever accomplished in behalf of labor. They have lifted the most "sweated" of industries to the level of decent hours and wages, and established contractual working relationships that reduce friction and the possibility of strikes to the minimum. In the Nash institution a new principle has come in, a principle of solidarity among owners and management and workers. Whether our social ethics should compel a vertical "union" such as this, which takes the whole factory in, to make a place for the class conscious union whose fundamental principle is the opposition of interest between employer and employes, is a question that can not be settled from a doctrinaire point of view. The golden rule idea must evolve its own method. Miracles should not be expected in two short years of a business that is growing by leaps and bounds. A great idea must evolve a great and adequate and appropriate technique to carry it out, and we have faith that Mr. Nash will make facile provision for such a development to take place.—*Christian Century.*

PARABLES OF SAFED THE SAGE

Parable of the Ill and the Remedy

I JOURNEYED from the city where I reside, but the space of an Hundred Miles, and I spent the night, and caught an Early Train home. And there sat over against me in a Turned Seat a mother and Four Children. And she and one child rode backward, and Three Children rode facing them. And the Children were Americans but the Mother was from the North, even from Scandinavia. And it was Winter.

And the mother had had a time of it getting the Children ready for the Journey, and had no mind to unfasten their clothing for a ride of Three Hours. And they wore Heavy Coats, and Caps that pulled down over their Ears, and Overshoes and Heavy Leggings. And the car was Hot.

And all the Children had Colds.

And the mother had an Handkerchief.

Now she tended to them not one by one, but waited until they were all more or less in need of her assistance, and then did she take them Seriatim. And every time she did her duty she gave unto each Nose a Wrench that left an Howling Child where the nose had been.

And those Four Children sat, like the Three Hebrew Children, bound in their coats and their hosen, and cast into the burning fiery furnace of that car, and submitted to whatever happened unto them.

And I considered how many folk there be in the world who are Professional Reformers who do their necessary good in like fashion, and thus make Virtue Odious.

Now, there once lived in a land named New England, a man of the race of the Yankee and he was a Philosopher, and sold clocks. And part of his Philosophy he thought out for himself, and part of it he learned from his mother. And thus spake Sam Slick, the Connecticut Clock maker, saying:

I guess that it were better not to wipe the nose of a child, and so said my mother, than to Wring It Off.

* * *

ORLANDO F. LEWIS

Orlando Faulkland Lewis died at his home in New York City, Feb. 25, after a brief illness from pneumonia.

Dr. Lewis was born in Boston, Sept. 5, 1873, the son of the Rev. John Jay and Abbie Goodwin Lewis. He graduated from Tufts in 1895, and took the degree of Master of Arts two years later in the Graduate School. Later he studied at the University of Munich and the Sorbonne, and in 1900 received the degree of Doctor of Philosophy from the University of Pennsylvania. From 1900 to 1905 he was professor of Modern Languages at the University of Maine, and from 1905 to 1910 was connected with the Charity Organization Society of New York. Since 1910, he had been general secretary of the Prison Association of New York, and for the past two years had also been secretary of the American Prison Reform Association. He was author of many magazine articles and short stories, several of them having recently appeared in the *Red Book*. Last year he took the O'Henry Memorial prize in short story writing with his tale "Alma Mater."

In 1908 he married Miss Edith Schieffelin Sabine of New York, and she and his brother, Prof. Leo Lewis of Tufts College, are the only relatives to survive him.

One of his associates pays him the following richly deserved tribute in the *Survey:*

"It is a great thing to so live that when one goes to another

world there shall be among one's friends rejoicing that one has lived rather than gloom that a friend is gone. It is a joy to think of Orlando F. Lewis, because he himself was ever so happy and the center of happiness always in the group he was with.

"When I first knew him he was a professor at the University of Maine, having much fun in going out to speak for civic movements, ever ready to lend a hand. One did not feel that he helped from a sense of duty but that he did so from enjoyment. He worked for the community because it was such a glorious thing to be alive, to be a part of the community, to be permitted to help.

"Later, in New York, I sat by his side, when I came to visit him, at his desk in the Joint Application Bureau in the Charities Building. With warm human sympathy he listened to man after man and woman after woman who had come upon financial disaster and needed a friend with whom to consult. I never saw him tired or worn or depressed. Apparently the more he gave the more he had to give.

"The same unfailing optimism—the same faith in the world and in the individual men and women—one felt in his work with the New York State Prison Association. In spite of all the failures he saw, the world was still a beautiful place; it was worth while to work day after day to build up financial support for the work.

"Not a professional, not a mechanic, not lost in the details of his task, not going through a routine because it was appointed, but rather with a song in his heart, with ever fresh enthusiasm, he faced life in all its fulness gladly and thought of social work not as something for the chosen few but as a community enterprise in which all should labor together, sharing in the joy of community building."

* * *

PLEDGE FOR GODDARD FUND COMES BY TELEGRAM

R. L. Davison, Principal Goddard Seminary:

I have your reminder. Can not attend the celebration. Send this instead. I will be one of ten to give Goddard one thousand dollars each or one of twenty to give five hundred dollars each, all to be paid on or before May 1, 1922, the ten thousand dollars to go to the fund the committee is raising to clear Goddard of debt and provide working capital. Here is a chance for the friends of Goddard to show their appreciation.

John G. Morrison.

Cambridge, Mass., Feb. 21.

* * *

DEATH OF THE REV. LYMAN D. BOYNTON

The Rev. Marion D. Shutter, D. D.

The Rev. Lyman D. Boynton was born at Hinesburg, Vt., in 1848. He came West as far as Chicago while a mere youth, and studied for the Congregational ministry at Chicago Theological Seminary. His first settlement was in Parkersburg, Iowa, and afterwards he became pastor at Nashua, Iowa.

On Thanksgiving Day, 1868, he was married at Waukon, Iowa, to Miss Sarah Hersey, who, with three sons—Howard, Guy and Frank—survives him.

Mr. Boynton changed his theological views and became pastor of the Universalist church at Elgin, Ill., in 1876, remaining there until 1883, when he was called to the Church of the Redeemer, Minneapolis, as assistant to the late Dr. James H. Tuttle. When All Souls Church, on the East Side, was built, Mr. Boynton and Dr. Tuttle alternated in supplying its pulpit, until finally Mr. Boynton took entire charge. For several years, during his stay in Minneapolis, Mr. Boynton retired from active service and published *Our Church* and the *Masonic Observer.* Subsequently he was pastor of Grace Church, Rochester, Minn., from 1893 to 1900. Then followed another interval of ill health, during which he engaged in secular business. From 1904 to 1907, he was pastor of our church at Bristol, New York, and the last fourteen years of his life at Hornell in the same state.

Failing health induced him to return to Minneapolis in the summer of 1921, and here he passed away on Dec. 6, 1921. His body was laid in state before the altar of the Church of the Redeemer, from which he was borne to the long home on Dec. 8. The services were conducted by the writer of this notice. Mr. Boynton was one of the first to welcome him when he in turn became the successor as Dr. Tuttle's assistant. Many old friends came to the church to pay their tribute of respect. They remembered Mr. Boynton in the days of his strength and activity. He was a man of strong personality, a preacher of exceptional ability, a sympathetic pastor, a man of fine presence and of attractive social qualities. He will be missed from the ranks of our ministry, in which he so long and so successfully served. "He rests from his labors, but his works do follow him."

* * *

INTERDENOMINATIONAL CONFERENCE ON MISSIONARY EDUCATION

The Rev. A. Gertrude Earle

A conference on Missionary Education was held at the headquarters of the Foreign Missions Conference of North America at Madison Avenue Building, New York, on March 2 and 3, under the auspices of the Committee on the Cultivation of the Home Church. The educational secretaries of many Foreign Missions Boards and other men and women engaged in missionary education were present.

The outstanding agreements of the conference rested on such fundamentals as these: An adequate program of missionary education is an essential in a church alive to its real mission. The aim of such a program is *impression on character;* it is an attempt to produce persons with a world vision and universal sympathies. Giving to missions is a part of the training of a missionary program, but must never be the first aim. The first aim must always be spiritual development. Dramatic representations are an aid to missionary education but their highest value is to the *player.* Handwork and missionary exhibits have their usefulness in missionary education, but again the value is *to the worker,* rather than in the artistic results. The whirlwind financial campaign produces quick results, but does not insure permanent revenues. Missionary education patiently continued will produce a constituency permanently generous. Missionary education should be graded, not only according to age but according to attainments.

These questions were discussed at length and illuminated out of experience by men and women who are in touch with living situations. Problems were frankly recognized, such as these: How keep missionary teaching truly educational, giving initiative to the pupils, and yet reach the financial goals set by the Boards? How handle the overlapping caused by the Junior organizations formed by the Women's Boards, the Young People's Societies, and the Sunday schools, all engaged in missionary education? How educate the minister whose waste-basket is his chief mail depository, and whose pulpit is not open to missionary speakers?

Outside of the Sunday school, where missionary education should be graded, and continuous through the years, the methods most highly recommended are the intensive Mission Study class for either men or women, a small group doing real work for a definite period; and the Church School of Missions, which organizes the whole church for the study of missions for a definite number of weeks. The summer conferences of Missionary Education are the places for the training of leaders for such work. Next summer, these conferences will offer a course on "The Missionary Education Program of the Individual Church," intended especially for ministers.

In the discussion of the service which the minister may render to the missionary education enterprise, one speaker said with great emphasis that the largest service the minister can render is to preach a universal gospel. There was response throughout the audience which could be felt at once. This gave opportunity for the Universalist delegate to enjoy a thrill of complacency: "They have accepted our viewpoint. They admit that Universalism is the needed motive." But no such happy self-satisfaction filled the mind of the writer. Since to us was revealed the universal gospel, why have we done so little with it?

Missionary education has thus far won only a grudging

recognition in our Church. It is mildly tolerated as one of the women's activities and departments that the General Sunday School Association and the Young People's Christian Union insist on pushing, but it is not widely accepted or enthusiastically received. There is a wall of prejudice that its advocates find impossible to move, resting on the mistaken assumption that missionary education does not really belong in our Church. Against this prejudice the writer would like to testify: *First*, that this group of men and women seemed to know exactly what they are about and what they wish to do; *second*, that they rest their theories and practise on the very foundations of Universalism; *third*, that the appeal of this Conference to approach missionary teaching from the world problems of current history ought to meet a response in all our hearts; *fourth*, that this breadth of vision has resulted not from the convincing preaching of those who have held a larger faith, but from the practical experience of men who have gone out to give their faith to the world; *fifth*, that perhaps when we put a like energy into missionary education, we shall find a like reward in the ability to get things done.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

APRIL 2—ASA RELIES ON GOD

Judah and the Kings

We have been studying Israel and the prophets. We found that in the northern kingdom the prophets were greater characters with more of statesmanship than the kings. We traced that kingdom through to its collapse. Now we return to a period not long after the division of the kingdom of David and Solomon, to take up the study of the southern kingdom as its history gathers round some of its kings and preachers.

Israel and Judah were alike weakened by the division, and both were made comparatively easy prey to the great powers by that unfortunate circumstance. Israel was more exposed to the greedy enemy than was Judah, and fell first. Israel probably exhibited more of the greed of aggression than Judah, and thereby invited the attention of jealous and selfish powers earlier than did Judah. At any rate Israel was first to fall, and in his fall was so scattered and absorbed as to be quite beyond recognition from that day to this.

Judah was fortunate in his natural protection on the east and in having a quieted nation on the west. Of course Israel was some shelter on the north. This left only the south exposed, and Egypt, the enemy in that quarter, was some distance away.

Of all peoples the Jew has the proudest record and has made history for which all Christendom should proudly honor him. His racial persistence and his religious devotion and his economic conquest are quite unparalleled in the records of human action. The world should now graciously join in a great pageant of honor and lead him in triumph to the possession of his cherished homeland.

Reform and Construction

Reform is largely a matter of temperament. Many very good people have no desire to participate in reform. It seems to be true that many do not welcome it when it comes without their effort. Others, many of whom may not be of such correct life, are always alert to change the public order for the better.

Asa, who became king of Judah and reigned for forty years, was an ardent reformer. He did much that put his countrymen in the way of better living, that made his frontiers more formidable to his enemies and that prepared his government for strong action among the nations of the earth.

By destroying the idols and the centers of idol-worship he removed this temptation from the man on the street. He made wrong more difficult and right more easy and popular.

By fortifying his frontier towns and raising a very large army he made his country stronger in the respect of military nations.

All of these things had their value and Asa has been heralded among Bible students everywhere as a great and good king. General conduct was improved. Violation of ideals and of written regulation was not as common, and what continued to exist was not so much exposed to general observation. This in itself was of very great value.

It must never be forgotten, however, that enforcement of rules of conduct is a long, long way from correction of evil. In our American cities we are distressed because of the very general and tragic violations of law. We wish and pray that men would not do so, but we contribute very little of money or convenience to the correction of the life that disturbs us.

Enforcement of good order has its value. It helps men to respect the right and to respect themselves, but enforcement of rules imposed upon people has little effect upon their quality. Sometimes it even occasions revolt and protest. The supreme need is not good conduct but the good spirit that finds its natural expression in good conduct. Jesus said that the letter kills but the spirit makes alive.

Good spirit is made up of three qualities, understanding, good taste and good will. Sometimes we express this condition by the one word culture. Out of this condition can come no evil.

Let all who desire to do well, go to and build character that shall express itself in words and conduct that in turn shall build more good character. Whosoever would help the moral situation in our cities let him pour out his personal values in instructional contact with some of the city's blighted or about-to-be-blighted.

It is time for the Church and all that belong thereto to substitute instruction for command, to replace law with brotherhood, to express culture in service rather than in separation.

Reforms may sweep a city or a nation in a brief administration, but construction of character is a process for generations. Reforms may come quickly and with power but they pass and reaction takes control. The demons may be cast out promptly, but if the life be not filled Jesus thought the second state would be worse than the first.

Character, like information, is indestructible, permanent.

Right Triumphant

The thoughtful person must always be impressed with the steady upward movement of life. Whatever his conception of God may be, the thinker can not fail to see the certain increase of knowledge and bigness in humanity. Men know more of life, more consistently choose the ways of virtue, reach higher quality and never stand upon such low levels as earlier man commonly occupied. Offenses now startling were common once. Virtues and degrees of virtue now common were unusual once.

Who of the Old Testament reformers or prophets could possibly make a sensation in the twentieth century by doing and saying such as gave them their immortality as great and good men?

Who of the founders of ancient religions could possibly impress the world to-day by teaching the principles that then set them among the fixed stars of the firmament?

The virtue of right, the on-going of good, the sure triumph of God, are not debatable in the minds of discriminating thinkers.

God is in life. Despite all human ignorance and all human confounding and all oppositions created by human injuries, the forces of righteousness move on. He who sees not this reads not well the gleaming pages of history nor well understands the inspirations in his own life.

A few individuals can not force the issue and drive the group into quality. Neither can men stop the procession and frustrate the forces of life.

The presence of God is neither a matter of faith or dogma. The presence of God is a matter of experience. Man is conscious of the Great Presence. He who bears his burden alone or undertakes the tasks of the crises *alone* or by *faith* is enjoying less of life's sweet solace and going to his task with less of resource than he need to have.

If the Church have not the *experience* of God it has no justification in representing to the world that it is an accredited teacher of the will and spirit of God.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

AFTER THE DARKNESS, LIGHT

Better to hope, tho' the clouds hang low,
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

Selected.

OLD FAITHFUL

BESS and Bob had never seen a snowflake in their lives, so the first day that it began to snow was a wonderful one for them. "Oh, look, Bobby, look!" cried Bess. "Why, it's just like thousands and thousands of orange blossoms all falling down at once."

All day and all night it snowed, and the next day the big hill near the schoolhouse was covered with children either skimming swiftly downhill or climbing up, dragging their sleds after them. Ralph Loring had the most beautiful sled on the hill. It was long and slender and a brilliant, glossy red with a great shining golden eagle painted on it. He gave Bess and Bob several rides on it, and, oh, how it flew down the steep hill! "I don't believe a real eagle could fly faster," Bobby told Bess as they trudged homeward that night. "How I wish we had a sled of our own!"

"I wish so, too," said Bess, "but you know we promised father we wouldn't tease grandmother for things this winter." Bobby swallowed manfully. "I'm not going to tease," he answered, "but I can't help wishing we had a sled just the same."

Perhaps Grandmother Norton saw the desire in Bobby's eyes as he told her about the coasting. "There's a sled up garret you can have," she smiled. "I haven't seen it since your father went to Florida, but I guess it's still up under the eaves where he left it."

Bess and Bobby lost no time in searching the garret. But tears came into Bess's eyes when they finally found the sled. "Oh, what a homely old thing!" exclaimed Bobby, scornfully. "Who wants to use such a cobwebby old sled?"

Bravely Bess brushed away the cobwebs. "It isn't pretty," she admitted. "It's made of such thick boards, and there isn't a bit of paint on it, but it's a sled and it will slide downhill, anyway. Come on and try it, Bobby."

To Bobby's surprise the funny old sled proved to be as fast as any on the hill. It was so large that they could crowd five or six boys and girls on it, and the more there were on it, the faster it went.

As the snow became worn down, the sleds went even faster. Then, one day, just as Bobby and Bess and the others started downhill on the old sled, something happened that frightened them all. Ralph was just ahead, and all at once he tipped completely over, sled and all, in the snow. Bess shut her eyes and screamed. It certainly seemed as if the old sled would run over him and crush him as he struggled desperately to get out of the way. With all his might, Bobby pulled on the steering rope and dug his heels into the snow. The old sled just missed Ralph as it swerved to one side, but it was going so fast Bobby could not stop it. Leaving the track, it plunged wildly downward on the smooth crust. Something dark loomed up before Bobby, there was a crash, and he knew no more.

When he opened his eyes again, Ralph's father was kneeling beside him and rubbing his face with snow, while the frightened children crowded about him. "I'm all right," said Bobby, as he struggled to sit up. "I—I just feel dizzy, that's all."

As he looked about him, he saw the old sled lying against the trunk of a young pine tree near him. Several big splinters from the broken planks were scattered over the snow, and the bark of the tree was scarred and torn where the old sled had struck it.

"Oh, our sled's broken!" cried Bobby. "We can't slide downhill on it again!"

Ralph's father examined the old sled carefully. "It isn't damaged very badly, after all," he said with a smile. "I'll have it repaired right away. You ought to be thankful that it's made of oak boards. Nothing but oak could have stood such a blow and be of any use again. If it hadn't been so strong, some of you would surely have been hurt or killed."

It was several days before the old sled came back from the shop where Ralph's father sent it, and then Bess and Bobby could scarcely believe that it was the same sled. It was painted and varnished and was as smooth and glossy as Ralph's, and on one side in big shining letters were the words "Old Faithful."

"And just think, Bess," said Bobby, shamefacedly, "when I first saw it, I thought it was so homely I didn't want to slide downhill on it. Grandmother says, 'Handsome is that handsome does,' and I'll always believe it after this. I won't think just because anything is homely and rough that it isn't of any use."

Bess bent down and gave the old sled a caressing pat. "It's the best old-new sled in the world," she said joyously.—*Lilian E. Andrews, in Congregationalist.*

* * *

CLARA BARTON'S NAME

It will be a surprise to many who pick up William E. Barton's "Life of Clara Barton" to learn that she was christened Clarissa Harlowe after the heroine of Samuel Richardson's novel. In the middle of the eighteenth century, the romance of "Clarissa Harlowe" appeared, in eight volumes. It was the greatest literary triumph of its author. Lady Mary Montagu was not far wrong when she declared that the chambermaids of all nations wept over Pamela, and all the ladies of quality were on their knees to Richardson imploring him to spare Clarissa. Although Clara Barton was born over seventy years after the publication of this early "best seller," the name of its romantic heroine was a household word. It was not long, however, before the great founder of the American Red Cross shortened her name to the familiar "Clara Barton."—*Boston Herald.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

After the War. By Lieutenant-Colonel Charles a Court Repington. $5.00

As the heads indicate—London, Paris, Rome, Athens, Prague, Vienna, Budapest, Bucharest, Berlin, Sofia, Coblenz, New York, Washington—Colonel Repington has been manywheres and talked with many people. This is a continuation of his War Diary, and even more interesting than that volume because it gives us a vivid picture of Europe in the throes of reconstruction and a frank account of the great Conference.

Naturally what he says about America has the keenest interest for us.

"New York has the effect upon me of meeting an ichthyosaurus in Berkeley Square." "America makes a great renunciation and the most magnificent political gesture of all history." "We have found the Americans to be absolutely sincere and entirely devoid of any intention of stealing a march upon us. We hope that they trust us. We are sure that we trust them. . . . Almost I believe that Americans will some day realize our secret pride in them. And that blessed English language! How can any people who use it be less than brothers?"

Mr. Prohack. By Arnold Bennett. $1.75.

"Arthur Charles Prohack came downstairs at eight-thirty, as usual, and found breaskfast ready. . . . This pleased him. . . . For him, hell was a place of which the inhabitants always had an eye on the clock and the clock was always further advanced than they had hoped."

At breakfast it appears that more money is needed to run the house; and Mr. Prohack, having passed the morning at his desk in the Treasury Department, announces at his club, after ordering a frugal luncheon, that he has "committed the greatest crime in the world . . . poverty." In a few moments, however, the astounding news is broken to him that a man to whom he had lent a hundred pounds has died and left him a hundred thousand!

Follows a mansion in Manchester Square, a motor-car, and much experimenting of the four Prohacks. Finally Mr. Prohack, realizing his need of routine, takes matters into his own hands and goes into business.

The Circus Comes to Town. By Lebbeus Mitchell. Illustrated. $1.75.

Jerry Elbow is an "orfum" found on a country road by Father Mullarkey and taken home to Mother Mullarkey and the children. Father Mullarkey is dead now, and it looks as if Jerry would have to go to the poorhouse in spite of Mother Mullarkey's best efforts.

The circus comes, and Jerry and Chris carry water for the elephants—"El'funts must drink a nawful lot of water,"—and kind Mr. Barrows, who "used to be an orfum himself," gives them tickets for the show. Danny wheedles Celia Ann into getting Jerry's ticket away from him, and he lies crying outside the tent when Whiteface, a clown, comes to cheer him up, and takes him into the circus. And what do you think? One of the elephants remembers him, and he finds his parents, and his real name and home, and good Mrs. Mullarkey comes into what seems to her like a fortune, and—oh, it is the nicest circus ever!

Vandemark's Folly. By Herbert Quick. Illustrated by N. C. Wyeth. $2.00.

This interesting chronicle of Vandemark Township, Monterey County, Iowa, is supposed to be written by Jacobus Teunis Vandemark, with footnotes by his sprightly granddaughter, who rescued the manuscript from the flame, and told him he "owed it to the West and the world."

Jake is only a little boy when he runs away from his cruel stepfather, leaving his mother whom he never sees again, and becomes a driver on a canal-boat. By and by he hears that his mother has gone to Wisconsin and follows the clue, only to find that she is dead.

Then he joins the endless stream flowing westward over the billowing green of the prairie, buys a farm, meets Virginia Royall, his future wife, and is the first settler in the township that is named for him.

The Parlor Begat Amos. By Arthur S. Hildebrand. $1.90.

"Phanor Enday was married to Isabel Webster on the first of January, 1874." And they went to live in Elm Street, Wilton, and their son is named Amos.

"Amos Enday was married on the fifteenth of July, 1896." And he and his wife also went to live in Elm Street.

Between these two dates lies the story of the effect of a dulling, strangling environment on a sensitive boy with a creative mind. To his parents he is a sealed book, just as a duckling is to a conservative hen. Of course he struggles, and after a while he meets Joan Harmon, who understands him and almost makes him cut loose and start to "do something glorious." But Joan is called to England, and Amos has nothing to offer her, and in the end he marries Constance Winterbourne—and Elm Street and the mill swallow him up.

The Sheldon Six—Rose. By Grace M. Remick. Illustrated. $1.75.

The first book of this series was about Anne, the eldest daughter, who was shy and unsocial and devoted to school and reading. But she was forced to give them up for a time, and "found herself" as the steering-gear of this imaginary family car, of which Daddy is the chauffeur.

Now Rose, the second daughter, takes her turn. She is an outdoor girl and loves games that call for strenuous exercise, but hates anything in the nature of work. Her position in the car is that of accelerator.

Mr. Sheldon's health is not good, and the family go for the summer to Brookfield, much to Rose's disappointment; but she makes new friends, learns to be busy and useful, is adopted as a Big Sister by a lonely little girl, and finds a splendid new comrade who is specially Daddy's but makes a place for herself in the Sheldon Six.

Order of Universalist Comrades

WHAT THE COMRADES ARE DOING

Fred C. Carr

The Comrades have discovered that they can do things and are beginning to prove it. The number of members with paid up dues is steadily increasing—a very certain indication that the men want the organization to stay.

The national organization has pledged its support in enlarging the subscription list of the *Leader*, and is making splendid progress. Laymen's Sunday, which it planned and inaugurated, has been declared a success by ministers and laymen throughout the denomination, and it seems certain that the campaign for funds for the Washington Church and the Perin-Cate Home in Japan will likewise meet with success.

That the Comrades are interested in local as well as national work is evidenced by what some of the local chapters are doing. In New Haven, Conn., the men have assumed the responsibility of conducting Sunday evening services, making use of the stereopticon plays furnished by Dr. Rose. In the Church of the Mediator, Providence, R. I., similar services are held to which an audience of nearly four hundred turns out every Sunday night. In Elgin, Ill., the men are interested in the publicity end of the work. The Saturday evening edition of the *Daily Courier* contains notices of Sunday services, marked copies of which are sent broadcast, with a slip informing the recipient that the paper was sent with the compliments of the Universalist Comrades. In Columbus, Ohio, not only do the men conduct Sunday evening services, but they have also organized chapters in outlying districts. A certain western chapter has built a community swimming pool, and in a Maine church the Comrades have reorganized the Sunday school and engaged the services of a paid worker.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.

W hy
N ew
M embers
A re needed

Because with our present membership it is impossible to answer the numerous calls for extending our missionary service.

If our work is to grow, our membership must grow.

* *

FOR YOUR MEMBERSHIP PROGRAM

Mission Circles that are planning to devote a special meeting to membership will be interested to know of a responsive reading on "Doubling Membership" which appears in a booklet, entitled "Scripture Readings and Prayers," published by the Central Committee on the United Study of Foreign Missions. For 5 cents per copy they may be ordered from Miss M. H. Leavis, West Medford, Mass.

The reading could be given by the leader alone but would be more effective if several copies were purchased to permit members taking part in the response. Sixteen pages of helpful material prepared especially for devotional services comprise the booklet and make it useful for other meetings as well.

* *

MORE READING MATTER FOR OUR MISSIONARIES

The gratitude expressed by a certain missionary of our church upon the receipt of one of the well known "Sunshine Calendars," with its verse for each week, is a silent challenge to us all to send more reading matter of an inspirational and spiritual nature to our workers in the field. She writes:

"I have fastened the calendar over my desk where I can see it all the time and keep its beautiful sentiments fresh in mind. Doubtless you realize that we have so little here in the way of reading matter to keep up our spiritual natures. After we have been back a little while we get fairly hungry."

Such a situation should not be when it lies within our power to remedy it. Which Mission Circle will be the first to respond?

* *

FROM ONE WHO KNEW CLARA BARTON

Among recent letters relative to the Clara Barton Birthplace the following, from a loyal Universalist woman in Vermont, seems worthy of passing on to others:

I enclose a small check ($10.00) for the benefit of the Clara Barton Fund. It has been a great pleasure to me to meet Miss Barton in the past. She was such a grand woman and did such a good work that I desire to be counted among those who loved and appreciated her. I am glad the Universalists are doing the right thing in owning her home. I do not expect ever to see it as I am well started on my ninety-third milestone.

Fraternally yours,

* *

FIELD SECRETARY'S DATES

During the next few weeks Miss Andrews, the field secretary of the W. N. M. A., will visit many of our churches in the Middle West.

March 19. Le Roy, Ohio.
March 20. Kent, Ohio.
March 21. Akron, Ohio.
March 22. Columbus, Ohio.
March 23. Woodstock, Ohio.
March 24. Cincinnati, Ohio.
March 25. Milford, Ohio.
March 26. Blanchester, Ohio.
March 27 and 28. Norwalk, Ohio.
March 29. Detroit, Mich.
March 30. Lansing, Mich.
March 31. Horton and Concord, Mich.
April 2-12. Illinois.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PRAYER

Infinite Spirit of Love, we come here today to gain strength from communion with Thee, and to reconsecrate ourselves to Thy service. And as we greet each other here in the spirit of Love and Service, help us to greet also all our companions throughout the week. We thank Thee for our school, with its teaching of brotherhood, and we ask Thee to help us make it strong so we can serve the world. Help us to realize we have something to give humanity—even the spirit of love and service which Jesus had—and help us to give of it freely. In his name, Amen.

(Rev. Lewis R. Lowry.)

SMITHTON KNOWS HOW AND SHOWS HOW

Some of our new schools are sources of constant joy. Smithton, Penn., which may be depended upon to take part in every good work, is one.

Just now it is organizing its classes. The application of the "Loyal Boys" indicates that something will be doing in Smithton. Paul Jones (the name sounds promising) is the president and according to the class motto he must lead his twelve-year-old companions in "Doing the Right." There are three committees, membership, social and missionary or service.

The class activities are buying Bibles for members, working for star attendance banner, going on hikes and making wooden toys for hospitals. May Paul and his fellow-members have jolly times, earn much and accomplish great good!

* *

GRATITUDE IN ACTION

Thankfulness expressed in words is good; but thankfulness expressed in deeds is far better.

Dr. Jordan is developing a fine spirit among his students down at Suffolk, impressing upon them the fact that, as they receive encouragement and assistance, they ought to give according to their possibilities.

Here is a letter which speaks for itself. We have had many delightful ones in connection with the Suffolk school, but none that has pleased us more than this:

"We, the members of the eighth grade graduating class of 1922, of the Suffolk Normal Training School, are herewith sending you Dr. Jordan's check for $20 as a humble free-will offering from said school. It is a token of appreciation for the great effort that you are making for home missions and especially for our school. We represent all grades up to and including the ninth and also the teachers.

Viola P. Jordan, Cora E. Palmer, John Quincy, A. Martin, Thomas Askew, Virginia Jordan, Annet Alston, Octavia Ward, Frankie Knight, Willie Saylor, Fannie Harrison, Willie Sills, Elnora Ball.

* *

COMRADES OF THE QUIET HOUR

Prompt responses give courage to the workers at headquarters. Hardly had all the letters concerning the Comrades of the Quiet Hour been mailed to the Sunday schools before replies were received from Urbana, Ill., and Bridgeport, Conn. Bridgeport has sent in a goodly enrollment of teachers and officers and scholars as well, as has Indianapolis, Indiana. Enrollments have come from Westbrook, Me., Durham, N. C., and Guilford, Me. Has *your* school presented this matter to its teachers and officers? If not, if you are anxious to see your school avail itself of each new opportunity being offered to it for increased efficiency, find out why you have not heard about this campaign to enroll all who are responsible for its welfare as Comrades of the Quiet Hour.

Beulah S. Cone.

* *

COSTS IN JAPAN

There is universal approval of the plan to increase the salary of Miss Kirk. This is well-founded, as any one will realize who considers the great advance in the cost of living in Japan. Food has risen to three times the former prices and is still increasing. Coolie labor brings about five times as much as formerly. Rents are four or five times as high. Even with the higher remuneration, our missionary will be making her full share of sacrifice.

Young People's Christian Union

THE DIRECTOR'S DATES

March 26. Morning, Goddard Chapel, Tufts College, Mass. Evening, Attleboro, Mass.

March 27. Worcester, Mass.

April 2. Morning. Auburn, N. Y. Evening, Syracuse, N. Y.

April 7-8. Connecticut Y. P. C. U. Convention, Danbury.

April 9. Danbury, Conn.

April 16. St. Johnsbury, Vt.

April 28-30. District Conference, Clinton, N. C.

May 1. Red Hill, N. C.

May 2. Outlaw's Bridge, N. C.

May 3. Kinston, N. C.

May 7. Washington, D. C.

* *

THE TRAINING SCHOOL OF THE CHURCH

(A series of articles dealing with some of the problems involved in the training of youth by the church for Christian life and service.)

I. Training in Devotion

Jesus was right in putting the first of the two great commandments first. It is perfectly fair to ask, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" but the fact of the matter is that the love of God is the great incentive to the practise of human brotherhood.

If, therefore, we would have a generation trained to think and feel and act in terms of the universal brotherhood of man, we must introduce them to God, the universal Father. Such an introduction is much more than a formal presentation; the danger of ritualism is that it shall be a formal presentation and nothing more. It is also more than talking about God; the danger of religious education is that it shall end with being merely theological education. It is coming to know God, as Friend and Father.

As steps in this process, both ritualism and religious education are necessary. For this reason, the young man or young woman whom we seek to introduce to Him should be a regular attendant at church and Sunday school. The usual service of worship is not all ritual; in many churches but a small fraction of it is; most churches could profitably have more ritual if it were of the sort that gives opportunity for participation by every one present. A ritual in which only the minister and the choir take part is good for them, but for others it is more a matter of esthetic enjoyment. A good ritual is one which makes it easy for the worshiper to draw near to God, but just drawing near is not enough.

In the Sunday school the young man or young woman learns about God. There should be some ritual in the opening service of the Sunday school, and it should be used with as much dignity and reverence as the ritual of the church. But the Sunday school is, or should be, first of all and most of all, a school. It should teach us about God, and how to worship Him. In the limited time at its disposal, it will do well if it accomplishes even this much.

But neither the church service nor the Sunday school, in the little time ordinarily available, can give the opportunities for self-expression which training in devotion demands. For real devotion, as distinguished from ritualistic conformity and theological knowledge, is an attitude, a condition of mind and heart, and one which can and must be cultivated; it will no more develop itself than will musical or artistic appreciation, or plain common sense.

There are two ways in which training in devotion can be secured, and the first of these is by the contagion of personality. If one whose own devotional life is strong and fine and positive is closely associated with one whose devotional life is undeveloped, the latter will be impressed unconsciously thereby. There is no better or more effective way for the spread of Christianity, and for the deepening of Christian experience. It was the method of Jesus. He chose a few young people to be his intimate associates, and for their sakes frequently withdrew from the multitude, and spent his time with them. It was less spectacular, but more effective for establishing the Kingdom of God on earth.

The minister, the Sunday school teacher, the older member of the Y. P. C. U., has an immeasurable and often unappreciated opportunity right there. By comradeship and confidence, by the opening of heart to heart, the strength, the beauty, the worth of devotion can be shown, and made contagious. The minister who will live and work with his young people can multiply himself as he can in no other way.

The other means of training in devotion is personal and private, the kind that Jesus urged upon his disciples when he said, "Enter into the inner chamber and shut the door, and pray to the Father who seeth in secret." The Y. P. C. U. has endeavored to help its members in this way by organizing the "Comrades of the Quiet Hour," and so valuable has it proved that the General Sunday School Association is now urging it upon all officers and teachers.

These two ways, the contagion of personality and personal spiritual culture, are the means of developing and training the devotional life. They are the ways by which the leaders of Christendom have been trained. Peter and Paul did more than any other two men to make Christianity an effective force in the years that followed Calvary. Peter had spent three years in constant companionship with Christ, and had felt the marvelous influence of his personality. Paul spent three years in the desert of Arabia, alone.

The Young People's Christian Union to-day bands together the young people in a church in somewhat the same way that the disciples of Jesus were banded together about him, and by the contagion of personality seeks to develop the devotional life. It also urges that private culture of the soul, which best helps one to know and love God, with heart, soul, mind and strength.

The expression of the devotional life is in service, and training in service will be treated in later articles in this series.

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

Worry is the moth that cuts into the precious threads of thought and character. It confuses the judgment and enfeebles the will. Anxiety and fret are fatal to the integrity of nerve and brain. Worry is a poison and happiness a medicine; fretful people lower the level of life, breed disaster and confusion.

N. D. Hillis.

Character requires a still air. We seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow: all the forces go in other directions.

T. T. Munger.

Every trouble is an opportunity to win the grace of strength. A trouble is a moral and spiritual task. It is something which is hard to do. Strength is increased by encounter with the difficult. Every day we are blessed with new opportunities for the development of strength of soul.

George Hodges.

Meditation is the great storehouse of our spiritual dynamics, where divine energies lie hid for any enterprise, and the hero is strengthened for his field. All great things are born of silence. *There* it is that we accumulate the inward power which we distribute and spend in action; that the soul, enlarging all its dimensions at once, acquires a greater and more vigorous being.

J. Martineau.

Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, cheerfully, makes the character beautiful and bright.

J. R. Miller.

Experience nobly met is the great teacher. To miss the strain and tug of life's contest is to miss a man's opportunity, and to render any high achievement of character forever impossible.

J. Haynes.

Among Our Churches

Maine Letter

This has been a fine winter for church work. The snow has not blockaded, nor the cold been too severe, and our Sundays have been unusually free from storms. Thus we have been able to accomplish more than usual. * * **Caribou.**—Every department of the church is forging ahead under the leadership of Rev. Harry M. Daniels. The Sunday school has been making consistent gains. The Junior Union is vigorous. The men's forum is a live organization and the women's organization has during the past year raised over $3500 and paid $1000 on the mortgage on the parsonage. As a result of the visit of Mr. Manning, a Y. P. C. U. will soon be organized. This church does not believe in keeping all of its money at home, for it has contributed $300 toward canceling the notes of its nearest neighbor, the Oakfield church. * * **West Paris.**—This little church has made a record for generous giving. It has contributed $50 for Japan, and now word comes that two of its members, Mr. and Mrs. Bates, have given a Ford to the W. N. M. A. for the Kinston Circuit. Not only do the missionaries and the W. N. M. A. appreciate this splendid generosity, but Mr. and Mrs. Bates have set an example for other people in the denomination whose purse and desire to serve can go hand in hand. * * **Guilford-Sangerville.**—Rev. Merrill Ward of Jamaica Plain, Mass., has accepted a call to this parish, and will begin his work next September. In the meantime a permanent supply has been secured. * * **Oakland.**—After several years of practical inactivity, this church is again on our active list. Rev. Milton Bennett of Walden, N. Y., has accepted a call to this parish and will begin his work at once. The calling of Mr. Bennett is of more than passing interest, for, having been trained and educated for the Baptist ministry, he has found his way from orthodoxy to Universalism. He is a young man, handicapped unfortunately by poor eyesight, yet in spite of his handicap, he is a talented musician and a most efficient church worker. * * **Cumberland Y. P. C. U. Association.**—On Young People's Sunday the Cumberland Y. P. C. U. Association held a rally at the Church of the Messiah, Portland. The speakers were fine, and the meeting was one of inspiration and enthusiasm. * * **Dexter.**—Under the leadership of Rev. Byron McIntire, the work goes steadily on. Last year the Ladies' Aid Society earned over $1000. The Sunday school is a vigorous part of the church. The Young People are planning to hold a fair in early April, all the different young people's organizations uniting for the purpose. * * **Gardiner.**—Reports at a recent parish meeting showed the church in a healthy condition. When Mr. Folsom became pastor five years ago, the people were most discouraged. The Sunday school, with an average attendance of less than thirty, and the Ladies' Aid were the only two auxiliaries. The church membership was about forty, and the calling list contained about 125 families. During the present pastorate, that calling list has been increased by over one hundred families; the Sunday school for January and February had an average attendance of ninety-two; a Mission Circle has been organized by Mrs. Folsom, and a Y. P. C. U., a Junior Union, a Fraternal Parish, aud a men's club have also been organized. In the death of Mr. Frank E. Boston, the church has lost a faithful attendant. In his will Mr. Boston canceled the mortgage on the parish. * * **Machias.**—This church, which has been making steady gains under the leadership of Rev. Paul Weller, has recently organized a Y. P. C. U. of fourteen members. * * **Comrades.**—The Maine Chapter of comrades holds the record of having sixteen active chapters, with more in the process of formation. Much of the credit for this success is due to the untiring efforts of Mr. Peck, state president. * * The State Convention has recently come into possesion of a bequest of $2771 from the estate of Mrs. C. Walker. * * **Quotas.**—On April 1 the call for quotas will be sent out, and it is hoped that every church will make an early response. Last year every active church was paid up. * * **Japan Quota.**—The General Convention has asked for $1500 from Maine. It is our just share in carrying on the great work in Japan, and every church, remembering the Maine motto, *"Dirigo,"* should respond.

Milo G. Folsom.

Church News and Interests

DENOMINATIONAL CALENDAR

April 6. Public Meeting, Massachusetts W. U. M. S. at Palmer.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1922

Previously reported	110
Durham, N. C.	1
Newberry, S. C. (Clayton Memorial)	1
Total	112

CHRISTENINGS

Previously reported, 11. Muncie, Ind., 1. Newberry, S. C. (Clayton Memorial), 1. Total, 12.

Georgia

Mulberry.—The canvass for funds for the Memorial Church and the Perin-Cate Home begins April 2. C. W. Parker, of Winder, is local chairman.

Maine

Bath.—Rev. Francis A. Gray, D. D., pastor. Dr. Gray is preaching a special series of Sunday morning sermons, "What Is the Church for?" and a Sunday evening series, "Lenten Talks on Great Subjects," during Lent. On March 8, the Comrades held their monthly meeting and supper, when an attractive program and a good time were enjoyed by all. The Sunday school has a splendid attendance, but we would welcome a larger number of men to the session. On Feb. 13, more than sixty people attended a valentine party given by the school.

Massachusetts

Plymouth.—Rev. S. E. Franc, pastor. On March 10 the church celebrated its centennial with a parish supper and informal reception to Mr. and Mrs. Franc. Charles A. Bumpus, chairman of the parish committee, acted as temporary chairman, introducing the pastor as master of ceremonies. Music was furnished during the supper by Donald Morton, Elmer Harlow and Bernard Loring. Later, solos were sung by Mrs. Marion Hatton and Mr. John Delano. Two of the former pastors, Rev. Wm. P. Burnell and Rev. Charles F. Andrews, gave short addresses, and greetings from other churches of the city were given by their pastors. Rev. Vincent E. Tomlinson, D. D., of Worcester, a grand nephew of Rev. Russell Tomlinson, pastor of the church 1839-1867, gave a stirring address. Among the things planned for the centennial year is the issuing of a booklet of the history of the church, and it is hoped also that the new organ for which the church is working may be installed during the year.

South Acton.—March 12 to June 1 is the canvass period in this church for funds for the Memorial Church and the Perin-Cate Home. Karl R. Jones is chairman.

Melrose.—Rev. L. L. Lewis, pastor. The March meeting of the Comrades was held on the 17th, with a large attendance. Rev. Lyman Ward of Camp Hill, Ala., was present and gave a short address. The speakers of the evening were Mayor Goodwin, three aldermen and two ex-aldermen, who gave interesting addresses on the city government. The chapter is growing most encouragingly, now having over 75 members. A minstrel show is in contemplation for the first week in May.

On Sunday, March 19, Rev. Lyman Ward addressed the congregation.

New Hampshire

Concord.—Rev. Harold H. Niles, pastor. As two years ago, so this year we are uniting with the Unitarian church in a series of Lenten vesper services for which the men's clubs of the two churches have made themselves responsible. The music is furnished by the united choirs of the two churches, and the services alternate between the two churches. A special series of Sunday morning sermons is also being given during Lent.

Ohio

Cincinnati.—On March 5 the canvass for funds for the Memorial Church and the Perin-Cate Home began, and will continue until the ground is covered.

* *

A MURRAY GROVE ENTHUSIAST

Mr. Walter Gabell, of Philadelphia, is a fine type of the young Universalist lay-

man, alert, energetic, optimistic, friendly and helpful. He is thoroughly devoted to Murray Grove, giving liberally of his time, thought and money.

This year he is to be chairman of the House Committee, which means that large responsibilities will be carried well and cheerfully and that every possible provision will be made for the comfort and happiness of the guests at the denominational shrine.

He and Mr. Kramer, the resident pastor, will make an efficient pair.

* *

Notices

ILLINOIS FELLOWSHIP COMMITTEE

The Stockton, Ill., church having asked the ordination of its pastor-elect, William A. Garner, the Fellowship Committee of Illinois will meet for the examination of the candidate on Thursday, March 30, at 2 p. m., at Ryder House.

Lewis B. Fisher, Secretary.

PUBLIC MEETING MASSACHUSETTS W. U. M. S.

On Thursday, April 6, a Public Meeting of the Massachusetts W. U. M. S. will be held at the church in Palmer, Mass.

In the morning the speakers will be F. A. Dewick, Rev. Isabella S. Macduff, Mrs. Elizabeth Robbins Berry and Mrs. Marietta B. Wilkins. Those able to attend only the luncheon will have the opportunity to hear Rev. Vincent E. Tomlinson, D. D. In the afternoon there will be speeches by Matsu Koyama and Miss Grace F. White, president of the Massachusetts W. U. M. S.

Box luncheon—coffee served by the Palmer Mission Circle.

Trains leave South Station, Boston, at 7.05 and 8.30 a. m., arriving at Palmer at 9.44 and 10.30 respectively. Trains leave Palmer at 4 and 4.15 p. m.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

* *

WANTED

Copies of the hymnal, "Praise and Thanks," few or many, for use in the Association of the Larger Hope. Address Leon P. Jones, Clinton, N. C.

* *

Obituary

Mrs. Emily Whittle

Mrs. Emily Whittle, widow of the late Isaac Whittle, one of the pioneer settlers of Essex County, died in Ruthven, Ontario, Jan. 27, at the age of 73 years. "Aunt Emily," as she was widely known and loved, was a devoted and loyal Universalist, a member of the church at Olinda, whose services she faithfully attended.

She is survived by a brother and two sons. Funeral services were held at her home, the pastor of the Olinda church officiating.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

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Manager: "Stop that, please! You can't dance here, sir!"

Guest: "We're not dancing! My wife has fainted!"—*The Passing Show.*

* *

Stage Manager: "All ready, run up the curtain."

Stage Hand: "Say, what do you think I am, a squirrel?"—*Froth.*

* *

Mother and small daughter walking on the boulevard see young lady with unbuckled galoshes flapping in the breeze. Little daughter says, "Mamma, is that one of those bootleggers that papa talks about?"—*Chicago Tribune.*

* *

"Some families," said Uncle Eben, "would be a whole lot happier if dey didn't keep tryin' to put too much jazz in 'Home, Sweet Home.' "—*Washington Star.*

* *

Doctor (to patient): "It's nothing to worry about—just a little boil on the back of the neck. But you must keep your eye on it."—*The American Legion Weekly.*

* *

A Washington statistical expert estimates that the average human being of seventy years of age has spent sixteen years of his life at work. This raises the old question of whether a plumber is a human being or not.—*Punch.*

* *

Henriette had been naughty and her mother got angry, and said instead of punishing her she would just get a good little girl in place of her. Henriette stopped crying and started to laugh, saying, "You can't trade me." Her mother was surprised, and asked her why. "Well," said Henriette, "no lady will trade you a good little girl to get a worser one."—*Chicago Tribune.*

* *

This year women are said to be wearing the same kind of hats they wore sixty years ago. In some cases, a lady friend tells me, they seem to be actually the same hats.—*Eve.*

* *

History Lecturer: "Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Ida: "I don't know, or I would take some myself."—*London Opinion.*

* *

Abe Corey brought the following story over from New York the other day:

A negro charged with stealing a watch had been arraigned before the court. The judge was not convinced that he was guilty and said:

"You are acquitted, Sam."

"Acquitted," repeated Sam doubtfully. "What do you mean, judge?"

"That's the sentence; you are acquitted."

Still looking somewhat confused, Sam said: "Judge, does dat mean I have to give the watch back?"—*Christian Evangelist.*

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